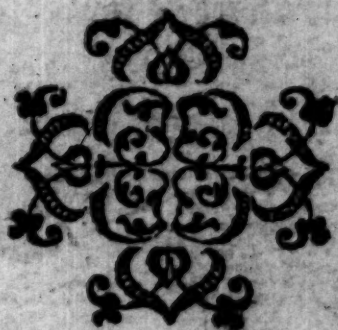


A SERMON  
PREACHED AT  
S. MARIES IN OXFORD  
VRON THE FEAST OF EPI-  
PHANT CONCERNING  
THE TRVE COMFORT OF  
GOD HIS CHVRCH TRVLY  
MILLITANT AND APOLO-  
*gie of the same.*

January 6, 1589.

By Edwarde Hutchins Maister  
of Arts, and fellow of Brazen-  
nose College in Oxford.

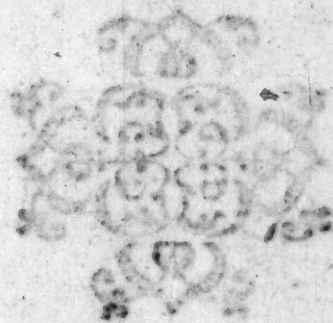


IMPRINTED AT OXFORD BY  
Ioseph Barnes, and are to be sold in Pauls Church  
*yeard, at the signe of the Tygres head.*

A SERMON  
 PREACHED AT  
 ST MARIES IN OXFORD  
 UPON THE FEAST OF EPI-  
 PHANY CONCERNING  
 THE TRUE COMFORT OF  
 GOD HIS CHURCH TRINITY  
 WILLIAM AND OLO-  
 son of the same

January 6. 1689.

By Edwards Hutchins Minister  
 of Arts and fellow of Brasen-  
 nose College in Oxford.



IMPRINTED AT OXFORD BY  
 Joseph Barnes, and are to be sold at Paul Church  
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TO THE RIGHT WOOR-  
SHIPFULL MAISTER THO-

MAS EGERTON, *solicitor to her*

Majestie. Grace and peace in  
*Christ Iesus.*



CONSIDERING with my  
selfe (Right Worshipfull) on  
the one side, the painfull and  
profitable paines of the lear-  
ned and godly set forth from  
time to time: but neuer more  
fully and clearely then in this our accepted  
day: (to God be the glory) so that in that res-  
pect nothing can bee written, that hath not  
bin written: and on the other side, mine own  
exility or rather nothing to all; in selfe know-  
ledge (as one speakes) more needing to reade  
than to write. I was perswaded & set, to com-  
mit no more then I haue doone, to the presse.  
Notwithstanding, I may not bee mine owne  
nor follow my selfe: but as I haue heretofore  
beene ouer-ruled: so haue I been now againe,  
at the earnest and importunate sute of my  
dear frinds in Christ, to yeelde this sermon to  
the print. Whereupon as in generall I desire  
the fauourable iudgement of the reader: so  
of speciall duetie (in token of my thanke-  
full minde) I am bould to dedicate it to  
your Woorshippe, humble crauing your fa-

honourable acceptaunce of the same, and of  
that trueth and true comfort, which I haue  
therein, though according to my manner and  
small talent, yet faithfully deliuered. And so  
in wish of all prosperitie in Christ vnto you,  
I committe your Woorship and all yours, to  
the Almighty, who blesse you in all your  
waies and send you many good daies, to his  
good will and pleasure, *Amen.*

*Your Worships euer in Christ  
to commaund.*

**E. H.**



It is written in the 7. Verse of the 4. Chapter  
of the song of Salomon.

*Thou art al fair my loue, and there is no spot in thee.*



**H**AVING heretofore at three  
several times (Right worship-  
ful & dearly beloued in Christ  
our dear Saviour) spoken out  
of this place of this text : of the  
name & appellation of Christs  
Church here named by the name of a loue: of the  
reasons of that name: active and passive: *actiue,*  
*respectu fidei, respectu facti:* passive, *respectu natu-*  
*ra, respectu gratie, quoad esse and bene esse :* of the  
appropriation of this name: of a caueat that it  
was not to be taken by way of exclusion: as  
though the church were not the loue of God the  
father & of the holy Ghost: but yet by some way  
of specialty appropriate to Christ, because he a-  
lone of all the three persons was *promissus* and  
*missus* to witnes the loue of God vnto her &c. Ha-  
uing also handled the commendatiō of this loue,  
that she is first commended to be faire: Second-  
ly to be fair actually and presently: Thirdly in  
generality, soz better sisting whereof yet I stood  
vpon three negatives: First, that she is not here  
commended to be al fair, either doctrinaliter, as  
though she could not erre in matters of faith, or  
moraliter, as though she did not er in matters of  
fact: or in respect of her condition and state in

of comfort.

the worlde; thus far proceeding, it remaineth  
nowe that I come to the affirmatiue generall,  
that where you haue hard how she is not, I may  
at length resolue how this loue is said to be fair,  
to be al fair. In which respect the principall co-  
clusion and proposition is this: that the Church  
this loue of our Sauour hath present and per-  
fect beuty: is faire and all faire in respect of her  
Christ, in whom (though not by grace infused,  
as heretofore you haue heard) yet of grace and  
therefore gratis (as the schoolemen haue wel de-  
fined:) of grace & therfore gratuitally or else no  
way of grace, (as Saint Augustine truely ar-  
gued) imputed therefore; no stain may be found.  
For albeit in consideration of her frailty and  
weaknes for the time of this life or rather her  
warfare, against the world, sinne and satan shee  
doe cary her wounds and doth oftentimes faile  
and defile her selfe: though the law in that res-  
pect bee the glasse of God, that discouereth her  
spots vnto her: so that her strongest wraistler, her  
best Iacob might stand in fear of his mozal halt,  
of his fal, if he should regard the same in course  
of iustice: Yet the lawe is answered by the gos-  
pel: in the gospell by Christ, in whom the godly  
are, as strong though weak, as rich though poore,  
as clothed though naked: as recovered though  
lost: as free though bound: as sound though sore,  
so cleane though foul: for in this poine we must  
distinguish the state of them that are Christs, &  
in

*Gratia non  
est gratia ul-  
lo modo, si  
not sit gratu-  
ita omni  
modo.*

*Psal. 32. 2.  
Iob 14. 1.*

*Ansel. supr.  
8. cap. epist.  
ad Rom.*

*Colos. 1. 19.  
1 Ioh. 3. 8.  
Luc. 15. 5. 9.*



A Sermon

in Christ, which may be considered two waies,  
 Either a posteriori or a priori: a posteriori quoad fa-  
 ctum, a priori quoad fedus & pactum: quoad factum:  
 in respect of duty performed & deeds of life they  
 are not al fair but foul & that, peccato eyther acto  
 or contracto (as the schoolmen wel speak:) by sin  
 therefore personally committed or at least na-  
 turally deriued. And thus this loue is as she saith  
 she is: I am not all fair but black ye daughters  
 of Ierusalē, euen as black as euer were the tents  
 of Kedar; which is true, not only in respect of af-  
 fliction but natural corruption and corrupt con-  
 dition, as truth bears it: where as yet quoad fœ-  
 dus & pactum, which serues to purge, either im-  
 mediate (as infantēs who belong to the kingdom  
 of christ:) or medi ante fide (mediatly by faith) as  
 they aduult, she may say as she said: I am not foul  
 but faire, comly, al fair, ye daughters of Ierusa-  
 lem, euen as comly & at as comely, as euer were  
 the curteyns of Salomon: & in fine answere her  
 Christ of her selfe as Christ by way of commē-  
 dation saith of her vnto her heere, in Salomon a  
 type of him, the King of Salem Prince of peace:  
 I am al faire my loue, and there is no spotte in  
 me. The truth and pꝛoofe whereof appeareth to  
 be true two waies: ex parte sponsæ and ex parte  
 sponsi: ex parte sponsæ, and therefore to this put-  
 pose in scripture she is compared to a groat: but  
 yet not lost but found: accepted, faire and al fair  
 in the eye of that gracious womā (the very mī-

1. Ioh. 1. vlt.

Iob. 9. 3.

Iob. 14. 4.

Cant. 1. 4.

Cant. 7. 4.

Esa. 9. 6.

Luc. 15. 9.

of comfort.

Luc. 13. 34.

Ioh. 1. 29.

Mat. 1. 20. &

27. 4.

Bern. in psal.

qui habitat.

ser. 9.

Ioh. 1. 9.

Esa. 49. 6.

Mat. 9. 12.

Mat. 9. 12.

Ier. 30. 23.

Luc. 2. 30.

Ioh. 11. 25.

Os. 13. 14.

Luc. 2. 30.

Mat. 1. 21.

Tertul. de

carne christ.

lib. pag. 26.

1. Cor. 1. 30.

for of grace) that took the pains to light the candle of mercy, to sweepe, to seeke, to finde, to saue the same: to this purpose she is compared to the man of Ierico but yet not foul but faire, by the Samaritanes grace not soze but made sound: to this purpose shee is compared to a chicken but yet not unfethered or naked but couered with the winges of the Henne: in conclusion: to this point she is compared to a Lamb but yet not so fleeced but couered and clothed with the white wool of fauour and mercy: fair and al fair, free from al spot in Christ her spotles lamb, spotles though man, that she might be al faire without spot. Secondly, this general commendation appears to be true *ex parte sponsi*: and therefore to this purpose Christ in Scripture is called her *lux*: her light therefore he is: and *ergo* darknesse may assoone be found in the light; her *medicus*, or rather *medicina* & *sanitas*: and *ergo* sicknes may aswel be in health: her *vita*: her life therfore: and therefore death may assoone be found in life: her *salus*, her safety, as appeareth by the name of Jesus, and *ergo* destruction may as easily be found in saluation: her redemption and *ergo* bondage may aswel be in liberty: her *iustitia* and *ergo* sin may assoone be found in iustice (which yet cannot be) as she be charged with any sin, with any filth or foulenes in Christ Jesus; in Christ Jesus? For (as Tertullian speaks in another case) so say I in this: that this loue of Christ is not

on



A Sermon

only *ecclesia Christi* but *Christus*: not only *ergo* to  
 bee considered as the church of Christ, but as  
 Christ: as Christ, who aswel may be said to stray  
 though the way; to be deceiued though wisdom:  
 to erre or to ly though truth; to be infirme, though  
 omnipotent, though the very arme of the power  
 of God; to be foule, though pure, though purify  
 it selfe, as his true church to be foul (considered  
 in him) in him? in whom her old man is destroied  
 sinne drowned, Satan answered and her infirmi-  
 ties so remoued, that he cannot charge her with  
 any sinne, with any staine or foulness. A mystery,  
 a paradore I confesse to fleshe and bloode, that  
 one and the selfesame should be foul and so faire:  
 subiect to sinne and yet so fair, as al faire; al fair,  
 because free from al foulness, free from al sinne:  
 But yet so it is: and where reason doth not or  
 cannot, yet faith perswades it: faith, which ap-  
 prehendeth in Christ, not only the grace of par-  
 don to pardon, but also of perfect imputation of  
 his iustice to iustifie al them, that are by the co-  
 uenant of grace incorporate into him: and not  
 only by nature (as Granatensis wel speaks) one  
 with him as man but by grace also at one with  
 God by him: who in him & for his sake forgives  
 and forgets the sinnes of them that are his, yea  
 as though they had neuer sinned. In which res-  
 pect albeit the diuel would, yet can hee not ac-  
 cuse them: or if hee doe presume (as hee is a pre-  
 sumptuous spirit) yet the godly may soone cut  
 him

Ioh. 14. 6.  
 Luc 11. 49.  
 Mat. 23. 34.  
 1. Cor. 24.  
 Baruc. 3. 37.  
 Ioh. 14. 6.

Rom. 8. 33.  
 34.

In his booke  
 called, *anx.*  
*peccatorum.*

Isa. 11. 8. 9.

of comfort.

Mat. 16. 18.

him of and quit themselves in Christ, in whome they are quit from sinne, from all uncleannesse.

May in this point the spirit of adoption doth assure the sonnes of God, that their sinnes are condemned in Christ his sonne, who was condemned

Rom. 8. v. 3.  
and. 32.

for their sin: and that by his sufferings their sinnes (as an old writer speakes, though darkly, yet scholastically, and fitly) haue *suum esse* without *male esse*: they haue therefore their maner of being without euil beeing: because they are taken away (as S. Augustine wel speakes) *ut non ob sint, licet sint*: that therfore they be not hurting, though they haue their kind of being: or (as another speakes) *quoad morsum. i. mortem, licet non quoad morbum*: and al: because sinne cannot bee

Rom. 6. 23.

mortal to them, though sin in and of selfe nature mortall, bee within them. May, aboue al this to set forth this matter more fully: in spirituall warfare, when the godly are grieued with touch of conscience for the foulnesse of their imperfections and infirmities, the scripture it selfe doth thus peald them the truth, their comfort, to the truth of this text; as for example: the foulnesse of the sinne of intemperance may trouble the soul of a Noah: but yet the fairenes of Christ, his fasting and abstinence: the foulnes of the sin of impatience may greue the conscience of a Iob: but yet the fairnes of Christ, his patience & passions: the foulnes of the sin of murther and oppression may disquiet the soule of a Dauid: but

yet



A Sermon

pet the fairenes of Chzist, his loue and charity: the foulnes of the sinne of ambition may mooue the Apost: to dreame of a primacy: but yet the fairnes of Chzist, his meeknes and humility: the foulnes of the sin of selfe-loue and respect made Peter in his frailty to forswear himsele, to say, to swear, to swear with a curse that he knew not Chzist, but yet the fairnes of chzist, his gracious loue and pity: the foulnes of the law of the members may torment a Paul, any godly man: but yet the fairenes, the satisfaction of Chzist may be and is thzough faith a sufficient stay against al temptation grounded vpon the foulnes of his imperfection whatsoeuer. To be shozt: wher the godly are any way shozt of themselves; where satan obiecteth to the church, to this loue her want of obedience, her foulness, for supply of fairnes, she may say (as once S. Bernard saide) *quod ex me mihi deest vsurpo ex visceribus domini*: shee might as well answere to the course of this text, Auoid satan: for I am not so foul but that I am fair and al fair in the bowels and bloude of my Chzist; in whose mercy my merit (mine frely because it is his mercy that his merit is mine) I am purged from al sin & ergo al fair: if therefore thou canst laye any thing to the charge of my Chzist: eyther folly where he is my wisdom: or infirmity where he is my strength: or guile wher he is my Doue: or pride where he is my humble lab: or malice, where he is my loue: or any work of

Esa. 42. 1.

Mat. 18. 11.

C. 4. 11. 29.

Mat. 26. 70.

72-74.

Rom. 7. 23.

1. Pet. 2. 2.

1 Cor. 15. 59

Damascen.  
orthod. fid. li.  
3. cap. 1.

of comfort.

Orig. i. part.  
homil. xi.  
super. num. d.  
Tert. de car.  
christ. pa. 33.  
Ibidem.  
De noctur.  
allusionibus.  
collat. 22.  
cap. 9. 11. 12.

2. Cor. 5.  
Civ. rom. 1.  
pag. 235.

of darknes wher he is my light: or any foulness,  
any sin, where he is my *sanctus sanctorum*, my ho-  
ly of holynes, not only *sanctificatus secundum car-*  
*nem* but *sanctificans quoad diuinitatē*, (as one wel  
speaks) not only sanctified according to the flesh  
but sanctifieng according to the power of his  
godhead: or (as Origen speakes) *qui sanctus est*  
*non efficitur*: who is a saint not made a saint: or  
(as Abbat Theonas, *qui sanctus est*, say not only  
that, but *immaculatus*: not onely a saint as the  
godly now be, but a saint without sin (which the  
godly for the time of this life cannot bee) then  
charge me with sin: otherwise as verily as christ,  
my Christ, was foule and al foul, because sin for  
me: so am I not foul but fair & al fair: righteous  
al righteous, because the righteousness of god in  
him, whom thou canst not charge with any sin.  
Indeed if I were left to my self, my feet are foul  
but yet auoid satan, wher my christ hath washed  
them: of my selfe my wounds are filthy, many &  
mighty but yet auoid satan, wher my christ hath  
cleansed & cured them: truth it is, my sins are ma-  
ny, great and greuous but yet the grace of my  
Christ, is an almighty grace; greater and stron-  
ger then they be; in whom their foulness & filch is  
purged away & their greatnes come to nothing.  
Thus dearly beloued the church, this loue may  
comfort her self, though foul by the wood yet (as  
one speakes, an vknownen auto?) fair and al fair  
by her all comely crucifixe that died vppon the  
wood:



# A Sermon

wood: though foul in her own folly, yet al faire in  
 her wisdom: though foul in hir own frailties, yet  
 al faire in her might : though foule in her owne  
 bondage & captiuities, yet al fair, because al free  
 in her freedom: though foul in her sins, yet al fair  
 wout spot in chryst her spotles pascal, once & but  
 once slaine to make her clean frō al her sins, and  
 foulnes. From al foulnes; as any may easily per-  
 ceue, if she do but refer her selfe to the crosse of  
 her pascal: thither, where she may behold her a-  
 lone & ful acquittance frō al sin, from al her foul-  
 nes: thither, where shee may leape into the very  
 side of her chryst as into a wel and wash her selfe  
 faire and al clean in his blood, the water of life y  
 alone sprang out of his precious side, that he auē-  
 ly fountaine, to represent her al faire: thither, wher  
 she may run betweene the armes of her sauour,  
 spred vpon the tree to embrace, to couer her frō  
 all her foulnes, from all her infirmities: thither  
 where (as one speaks the ful comfort, to the ap-  
 pprofe and prooffe of this text) she may wash her  
 foul head in the blood of his head, her foul hands  
 in the blood of his hāds, her foul feet in the blood  
 of his feet, her foule side in the blood of his side:  
 her foul hart in the blood of his hart: her foul bo-  
 dy in the pure, precious blood that coloured his  
 body from head to foot: and her soul in his inno-  
 cent soul, yet pessed to the very sorowes of hell  
 for the filth of her sins, to represent her al faire.  
 Thus the church truly millitant, the godly may  
 answere

Rom. 9.

Zach. 14. 12.

Mich. 4. 11.

12. 13.

Iob. 8. 34.

Ciril. rom.

2. 111.

Bern. in Epi

serm. 1.

Damascent.

orthod. fid. 11.

4. cap. 10.

Ioh. 19. 34.

Reuel. 1. 5.

Mat. 26. 28.

Eph. 25. 26.

27. 29.

of comfort.

Rcuel. 1. 13.

Col. 2. 3.

1. Cor. 3. 11.

12.

1. Cor. 10. 3.

4.

Esa. 8. 14.

15.

Cor. 2. 12.

32. 34.

1. Cor. 2. 8.

1. Ioh. 2. 2. 2.

and were the diuel in al trial of conscience to the truth of these words; that she is al fair. Which is indeed the cheefe felicity and hap of the church, that in al satans attempts she is so able by faith to couer her selfe with the white garmentes of Christ: by faith so to shield her selfe, as in christ her plenty to deny al want: in christ hir morning star, to deny al darknesse: in christ her precious pearle and treasure to deny al vilenes: in christ her foundation and rock to deny al weaknes: in Christ her glory to deny all shame: in christ her purgation and acquittance from sin to deny all filchines and blame, that otherwise in course of iustice, iustly therfore might be imputed to her, in his goodnesse to deny her foulness, to defie the diuel and al hee can against this commendation that she is not al fair. So much the more doe I maruel at them, and blame them, that teach in this behalfe discomfort for truth, nay (I had almost said truth) despayre for comfort. That the church this loue of our sauour is not otherwise fair and a l fair then by the inherēt grace, by perfection of duty, & that this imputed beuty in tru account, is no way real but imaginary: and *ergo* do not onely deny it but cry out against it. For answer to whom the prooofe of the negative here tofore hath prooued, that she is not actually, no, neyther can possibly for the time of this life bee said to be fair, al fair in respect of good life; but that she is foule: foul, because steined with sinne: with

Prou. 20. 9.

Esa. 41. 29 &

93. 12.

1. Ioh. 11.



# A Sermon

with sūme: as Leuchettus wel noteth vpon the  
 master of the sentēces, his 3. book. Dist. 27. *quasi*  
*unica*, according to the scripture. Whereupon it  
 followeth, that where she is here commended to  
 be fair and al fair: and that not only for the time  
 of the next life: (as S. Bern. would haue it: and  
 truly, though somewhat restraintly:) but also for  
 the time of this life, as the word approueth: & yet  
 that cannot be by infused, that it must needs be  
 true by grace alone and grace onely imputed.  
 Which imputation is not *res opinaria* but *solida*  
 (as Achanasius speaks in a like case) no imagi-  
 nation therefore (as they write at) as of late I  
 haue seen the point charged in priuate scholles,  
 which are abroad:) but a point of truth, and as  
 real as was the imputation of our foulness, of sin  
 to our Christ: who was not counted a sinner,  
 nay sin in the cause of his church by imaginatiō,  
 though by only imputation. For the gospel is no  
 fable but a trueth: euen the woorde of Christ: as  
 therefore the woorde of this loues wisdom: for  
 christ is her wisdom: as the word of her recoñ-  
 ciliation: for christ is her peace: as the word of her  
 righteousness: for Christ is her iustice: as the  
 word of her life, for christ is her life: soo to make  
 al these comforts good and this commendation  
 true, it is no les then *verbum veritatis*, the word  
 of truth: for Christ is truth: who spake the truth  
 general of the word, when he spake to the father,  
 thy word is the truth. And what is the truth spe-  
 ciall

1. Cor. 1. 24.

1. Ioh. 2. 2.

Ciril. rom. 3.

108 6.

Rom. 5. 1. 2.

Esa. 2. 2.

Act. 10. 36.

1. Cor. 1. 30.

Ioh. 14. 6.

Ioh. 17. 17.

of comfort.

cial of the gospel, if this be not that truth: that the church, this loue is al faire & freed from her foulness, not *ex propria dignitate* but *ex imputata dignatione*: not of selfe desert therefore but of undeserued, of imputed mercy, whereby Christ became bound to free her, and foul, by his foulness to beutifie, to make her al fair. For the truth is alike in respect of Christ & his church: betweene whom through grace there hath been euer, is and shal be such intercourse and change, such communication or rather communion by gratuitall vniō & no way but by imputatiō: which whether it be reall or not reall, true or not true, because only imputed, I dare & I do put it to the conscience of any that haue any conscience to consider of truth. Thus *ergo* as really & verily, as Christ was accounted for vs accursed, though God blessed for euer: a sinner a very diuel as the diuel himselte could testifie of him: as he was reputed among the wicked and died as a malefactor aboue the wicked, where yet he did neuer hurt, neuer brake the law of loue but being loue it selfe performed both tables of loue: so is it true in the gospel of grace to the comfort of all, that are within the compasse of the couenant of euerlasting mercy and fauour, that they are no more wretched then the seed of the blessing, their blessing: *ecclesia* (sayth Ireneus) *est semen Abrahami*: the church is the seed of Abraham: blessed *ergo* in Christ, that seede of Abraham, that seede of the blessing:



A Sermon

blessing: no more *ergo* wretched by the foulness of  
 life, the Christ, the seed of Abraham, the seed  
 of the blessing, the blessing: no more unholy,  
 the y<sup>e</sup> holy one of god: no more are the godly to  
 be charged w<sup>th</sup> sin, then iustice, the iustice of God,  
 then Christ, their iustice, whom many did but  
 none iustly could charge w<sup>th</sup> sin any way; but only  
 in respect of grace, in respect of the merciful ap-  
 pointment of his heauenly father, who p<sup>re</sup>ordai-  
 ned in and of his goodnes to saue man: and to  
 that end to satisfie iustice. Which where it could  
 not be done but by obedience as infinite in per-  
 fection as sin was in offence: and therefore not  
 by any creature but by very God: nor by god on-  
 ly: because God was and man had offended: and  
*ergo* as by very God of very God, so by very man  
 of very man: and yet not by any man but by a  
 man without sinne and offence, that he himse-  
 lf might not need, but by his patience and passions  
 in his manhood, worke the saluation of man by  
 the power of his godhead; I easily find man ei-  
 ther in miserable case and yet vnder the lawe  
*quoad culpam & reatum*: or els quitte *a culpa* be-  
 cause *a culpa reatu*, in the imputed obedience of  
 Christ, who alone was God and therefore able:  
 and made man *ergo* apt to be mans mediator,  
 by taking mans sin vpon him: mans at the first  
 by voluntary choise, al mens in the first man by  
 hereditary right, no way Christs (the 2 Adams  
 the 2. for the 1. sake, man pure from sin to make

Mar. 1.7.  
 1. Cor. 1.30.

Damas. orth.  
 fid. l. 3. ca. 1.

1. Ioh. 4. 19.  
 Deut. 7. 7 &  
 10. 15.

Iren. ad heret.  
 li. 5. pag. 323

Bas. in sp. 48.  
 Damas. orthod. fid. li.

1. cap. 2. &  
 li. 3. cap. 1.

1. Cor. 13. 4.  
 Heb. 9. 14.  
 Gen. 3. 6.

Orig. sup.  
 lenis. homili.  
 Rom. 5. 12. 3.

ca. 3. a nota-  
 ble place.  
 Gal. 4. 3.

Tertul. ad rom.  
 li. de p. 131.

Ansel. sup.  
 1. Cor. 15.

Bern. in  
dom. in ramis  
palm. ser. 3.

Ioh 8. 30.

Ansel supr.  
cap. 8. epist.  
ad Rom.

Bern. serm. de  
pass. dom.

T. Acq. upon  
the 5. of the  
2. to the Cor.  
lect. 5.

Tert. de car-  
ne christ. lib.  
pag. 27.

Tert. in the  
same place  
and page.

this his loue al fair, though all foul by reason of  
sin) whether by action or inclinatio but by mer-  
cy, not putative (as our aduersaries blasphemos-  
ly doe insinuate in the point of the gospell) but  
scriptural: real therfore and true, though impu-  
tative; nether is the church truly militant only  
al fair in Christ her messias and mediatur, be-  
cause he was without sin, *quia nunquam peccauit*  
(which Hugo de s. victore doth note to haue bin  
the iudgement of some in his time) but also prop-  
ter imp'ccantiam (as the commentatoz vpon Da-  
mascen speaks) or rather, *quia fuit impeccabilis*,  
as most of the schoolmen vse to speake: not only  
erg. bicause he was not but also because he could  
not be foul, he could not sin. For in Christ there  
was no sin, nether could there be sin, *quoad actum*  
*quoad habitū* or *somitem*) as the phrase of the schols  
is) neither was nether could he in truth be char-  
ged with sin in effect or affect, in act or possibili-  
ty, beeing like man but yet the first man in this  
point before he did fal: pure ergo frō sin: or like  
man after his fal, not only erg. *in statu* but in *ru-  
ina* (as Hugo de vict. well speakes) but yet like  
him in al things *secūdū carnē peccati*, in respect er  
of the flesh of sin (as Tertullian wel speakes & tru-  
ly (or rather sinful flesh (as the Apostles expounds  
y point more warily: ) but no way *secūdū peccatū*  
*carnis*, according to the sin of the fleshe, whether  
it were of omission or commission: committed  
outwardly, conceived inwardly or contracted  
lineally



A Sermon

lineally frō Adam. So much the better ground  
 hath this faire loue of Christ, of this her general  
 commēdation: because she is faire & al faire only  
 & wholly in him, who neither did neither coulde  
 sin, being appointed to saue her frō sin: who *ergo*  
 neither was nor could be any way foule, beeing  
 that Lamb of God, slain from the beginning ef-  
 fectually, at length vppon the crosse visibly to  
 take away the sin of the world: of the world, that  
 is, of the elect: of the elect: whose sinnes were  
 his: his? which yet were not his by desert but  
 by loue, by loue & not by inherence but by impu-  
 tation only. This is the gospel & to this purpose  
 the Apostle is so plaine and expresse that oft I  
 fal to a wonder at them, that wil needs imagine  
 this to be but an imagination, and so easily can  
 as they thinke and so commonly doe, without  
 cause or probability in their books and late fly-  
 ing schrowles reuile and declaine against this  
 beauenly and most euident doctrine as not only  
 some way improbable but absurd in al diuinity,  
 yea (and in Camprians argument) in natural re-  
 son. But (by your good leaue & patience, though  
 somewhat darkely yet in a worde and as I may  
 plainly) I do stand vpon the folly of their reasons,  
 which they take to bee reason: they goe about by  
 philosophy to confute diuinity or rather by so-  
 phistry, cauillation and slaundering to keep vn-  
 der the trueth, which yet will haue the conquest  
 and the victoꝝ. It is absurde (say they) in al di-  
 uinity,

*Bas. serm. de  
humana chr.  
generatione.*

*Damas. orth.  
fid. li. 3. ca. 27*

*Ioh. 1. 29.*

*Reu. 5. 8.*

*Ciril. rom. 2.  
pag. 48.*

*Rom. 5.*

*Tertul. de.*

*præsc. heres.  
pag. 87.*

*Rom. 4. 2.*

*Heb. 9. 12.*

*Iob. 3.*

*Ioh. 8. 24.*

*Damas. orthod. fid. li.  
3. cap. 27.*

*1 Pet. 2.*

*Ioh. 1.*

of comfort.

usnity, in philosophy and nature to cal any thing  
white oꝛ blacke, faire, oꝛ foule, by the whitenesse  
oꝛ blacknes, by the fairnes oꝛ foulnes, that is not  
in it but without it. To resolue therefore the  
church to be faire, al faire by the fairenesse and  
beauty of Christ, in him and not in her oꝛ hers  
but because imputed to her. Foꝛ the ground of  
which their argumēt I answered first, that albest  
the most proper be, yet that al true predications  
be not drawn from inherence. College walles  
can answer so much to their shame, that can no  
better object. 2. I answered that this their argu-  
ment is groundcd vpon a misconstruction of our  
article oꝛ rather a wilful cauil oꝛ slander against  
the truth, where they cannot confute our trueth.  
Foꝛ we neuer defended this loues beauty & faire-  
nes to bee onely eternal and without her. Foꝛ  
though the grace of this loue be twofold: the one  
present: the other future and to come: though by  
grace present, she be alone fair and al fair in the  
grace of her Christ; not in her but without her:  
without her, and yet hers by faith, which appre-  
hendeth and applyeth his ful beauty vnto her as  
her owne, as by mercede wrought foꝛ her, so  
through faith imputed vnto her foꝛ her owne:  
though this be thus, yet this foꝛmer beauty is not  
idle but actiue, the root of a second foꝛ faith cate-  
seth loue and loue sheweth it selfe by good life;  
and in respect of that life, in scripture, foꝛ the  
time of this life she is counted faire, called iust,  
iust?

Damasorth.  
fid. li. 4 ca. 10  
Gal. 5. 6.



# A Sermon

iust: Wea and that according to the rule of phi-  
 losophy (as in this case they bryge) by iustice in-  
 herent, by iustice performed of her: called iustice,  
 yet but not as iustified or iustificable by the law, Luc. 1. 6.  
 as they would haue it, but rather and truly (as Gal. 3. 22.  
**S.** Augustine defined of it) because so accoun- Mandata  
 ted in the gospel of grace, which accounteth that dei facta de-  
 for done, which man wanteth of frailty, repen- putantur quia  
 teth vnfeinedly, and God pardoneth of his gra- od. quicquid,  
 tious goodnesse and mercy: and thus the last non fit, ig-  
 time I noted that the church this loue of Christ  
 is faire euen by inherent iustice, to the shame of  
 them all, that say and bryge vntruely and falsly,  
 that we, against al diuinity and sense, defend the  
 iustice of the godly, this loues beuty to be mere-  
 ly externall and without her. 3. I aunswere by  
 waye of iust condition and demaunde: what if it  
 were otherwise in philosophy, yet what is that  
 to diuinity? If otherwise in nature? Yet the ar-  
 gument is not alwaies necessary from nature  
 to scripture? For (to keepe my selfe within my  
 compasse) first of all, touching predicatione:  
*theologica scientia*, the Scripture hath such, as  
 philosophy, as nature cannot admit, no nor *ani-*  
*malis homo* perceiue or conceiue at al. As for ex-  
 ample: in the point of incarnation which is (the  
 very *radix & fundamentum christiane religionis*, as  
 the fathers wel cal it, *verbum caro factum est*: the  
 word became flesh: which is, as the schoolemen  
 wel cal it, *invisata predicatio*: an vnusual man-

of comfort.

ner of predication: but, what? Shall this very root of religion be cut off? The very ground of christianity bee shaken? Shall this bee false in scripture (the word of truth) because there is not like example in all philosophy or nature to bee found that may iustifie the same? As againe in the point of Christs passion (a principall article of the foundation) *Deus gloria crucifixus est*, which is also, as they wel call it, *prædicatio communicata*, vnusual, true yet by communion or vniõ *hominis & Deitatis*, of the manhoode and Godhead in one Christ: as (in conclusion) among the rest is this commendation of this faire loue of Christ (grounded vpon the two former) that she is faire and al faire, not in *se ipsa* but in *suo sponso*: euen as christ was foule, & al foul, not in *se ipso* but in *sua sponsa*: y she therfore was al fair in him as he was al foul in her: which is *prædicatio imposita* but yet *vera*, *vera* though *imposita*. But what? Shal these, the very groundes and comforts of true christianity be false in scripture, because the like examples of predication to iustifie the same, are not to be found in all philosophy and nature? Absurde. Howebeit I aunswere by way of retorsion: that our aduersaries themselves confesse how that this their consequence is nothing from philosophy to diuinity, from nature to scripture. For otherwise (to demaund of them all) what becomes of their false named sacrifice or vse of the same. Of their sacrifice: For  
in



### A Sermon

in that they say there is something round, something white &c. But not by inherence, not by order or rule of philosophy or nature (euē as al papists by catholick consent do except of accidents in the case of the sacramēt, where it doth not (as they say) *inesse*: why then will they measure the pꝛedications of diuinity by nature and philosophy (they in general holding this for diuinity, against al truth of true philosophy): touching the vse of their masse if al bee imaginary that is by imputatiō, then how liues the very soul of their religion: How doe their masses profit not onely the liuing but also the dead: But to adde a third point: all our aduersaries graunt that there is a doubte iustification: and in both they all graunt and must defend the pointe of imputation. In the first iustification they saye and holde that infants and new conuertes (immediatly departing) are iustified and saued alone by the grace of Christ imputed: and in this respect they comment and consequently defend that proposition of Luthers or rather principall principle of the scriptures, *sola gratia sine operibus iustificat & iustificatos seruat*: so Bunderius, so Eekius, so Cocleus, so Costerus, so others, so all doe saye and defende, that bee of any account: why then doe these late men declame thus against imputation? Touching the second iustification & mean to glorification they hold that the merits of saints triumphant (which they cal the

churches treasure (are imputable and imputed to saints not only living but departed. Whereupon popish pardons & satisfactions are grounded: but if this were true, why is imputatio an imaginatio; but thus it is, it must be truth in case of error: whatsoever they imagine to be truth: they haue fre will & free tongs to affirm, wher in proof they faile. Nay (as in diuerse other pointes) so in this theselues they disproue as you haue heard: and may moze cruelly (as trueth requirerth) ex- clame & cry out against their own fancies in the point of imputation, which tende to maintaine errour and heresy) then against vs, who (ac- cording to the trueth of the gospel) flee from our owne folly and foulness to the booke of wis- dom, to the gospel; and therein to the Grace of Christ. in whom our nakednes onely and wholly is couered and the church this loue is faire and al faire and hath no spot or staine that may bee imputed to her. In conclusion if any man looke in Harding, Roffensis, Cocleus, Gratian, the censure of Colen, yea the Rhemish testament or the like authoys or bookes: he shal find these pro- positions among them and in them, that *aliena fides* (as some speake) or *fides ecclesia* (as others speake) doth saue an infant: and, that *satisfactio vi- uini valet pro alio*: that the satisfaction of one a- uailteh another. But if imputation bee not reall but imaginary, how can this stand: Where are the very sinews, the soul of popish religion: there they



# A Sermon

they cannot answer themselves and so: themselves and therefore I answered for them and against them: that this their imputation is but an imagination: and what they doe utter falsely of Saintes, that doe I truely pronounce of Christ the saint of al saints (as Athanasius well calles him:) that the church militant is faire and alfaire not by the imputed satisfaction of any but onely of him, in whom she is wholly faire, where of her selfe she can no way be faire (as Pelagius dreamed) no nor in her selfe, by grace infused, bee all faire for the time of this life. Well and wel did hee know this: who was as faire as any man, a man after the very hart of God: & yet so foul, that he knew not how foul he was: *delicta quæ intelligit* *Abbecatris delictis munda me domine?* O Lorde who knowest his sins: his foulness: Lorde ergo cleanse me from mine unknown foulness: Well did he know this, who was as faire as ever man was and yet so foul, that rather al foul, then any waye faire: and ergo stood in feare not onely of some but of all his workes. Well and very wel did he know this who was so faire, that hee could say: *nihil nihil conscius sum* and yet coulde adde: *in hoc tamen iustificatus non sum.* Oh howe wel did hee knowe this that taught so fully that man is iustified and saved not by workes but freely, through faith in Iesu Christ, whose poverty availeth only by imputation to enrich, his contempt to glorifie, his paines to ease, his hardes

De incarnatione verbi

Psalm. 19. 14

1 Cor. 5.

T. Acq. upon

the same

lects.

Look also

Cip. in tract.

de singulari

taie cler.

pag. 599.

S. Paul ad

Ro. Gal. &c

2. Cor. 8.

Mat. 27. 28.

to

of comfort.

1 Pet. 2. 24. to loose, his stripes to heal, his death to quicken,  
Mat. 26. 28. his bloodshedding to cleanse them al and al faire,  
Eph. 1. 9. that in gods mercifull purpose haue poztion in  
10 11. him and are apointed to be saued by him. Why  
Eph. 2. 5. 6. but that were no iustice (say they) to account  
one iust, because another is iust: the church, this  
loue all faire because her Chzist is al fair. I an-  
swere to them that thus argue, that although it  
stand not with the reason of the naturall man,  
Colos. 1. 20. yet standes it with faith: which faith, which fin-  
Rom. 5. 25. deth iustice satisfied in Chzist for this loue, and  
1 Ioh. 2. 1. 2. this loue quit by the meriting mercy and mer-  
and 4. 10. ciful merit of Iesu Chzist, which God accepteth  
Ber. in ser. de for a ful & thozow recompence of and for mans  
pass. dom. sinne and offence. And albeit God were iniust, if  
T. Acq. upon he should repute man for iust: iust: yea without  
the 3. of the desert: yet where he considers not man in him-  
2. to the Cor. selfe but in his dear sonne Chzist, who of his fa-  
Phil. 2. 8. uour and grace perfourmed for man til it came  
Rom. 5. 6. 8. to the very death, what the lawe demanded of  
Ioh. 3. 16. man: Gods mercy and iustice are both apparent  
Ephes. 2. 4. & manifest. For no cause there was but loue that  
1. Ioh. 4. 10. moued him to accept man to fauor, who by sinne  
Dam. or th. had so displeased him: and yet of iustice or rather  
fid. 1. 3. cap. 3. iust loue and mercy he accounteth them for iust,  
1. Ioh. 3. 5. that belong to Chzist his son, who being *dilectus*  
Rom. 4. 25. *à patre immerito nos dilexit*: (as Ciprian well  
1 Pet. 2. 4. speaks *de baptismo Christi*;) and vpon the tre took  
Gali. 4. their person and state vpon him and spared euen  
1 Tim. 1. 15. to spare himselfe, spared not, euen to spende his  
harts sweet blood to represent this true church



A Sermon

his loue, faire and al fair in the eies of his beaue-  
ly father, who of his mercy had appointed him to  
work such a wonder of mercy. So is it said, that  
christ is the fulfilling of the law to thē that be-  
leeue: the fulfilling of the lawe? the law *ergo* can-  
not charge them with sinne, with any foulness: in  
him *ergo* we are fair & al fair: so is it said, that we  
are the righteousness of god in him: the righteous-  
nes of God cannot be charged with sin, with any  
foulness: in him *ergo* we are fair and al fair: so is  
it said that Christ is the Lambe of God that ta-  
keth away the sin of the world, the foulness of the  
church, this his loue: in him *ergo* she is faire & all  
faire: so is it said: that the bloode of Iesu Christ  
the son of God cleanseth vs frō al sin: not *ergo* frō  
some but from al foulness of sin: in him *ergo* wee  
are fair and al fair. All these propositions and in-  
finite like, they are the sum of the gospel, the sen-  
tences of grace, which concerne this faire loue  
of christ, the godly not in themselves but in their  
Christ, not in their own frailties but in his mer-  
cies, not in any imperfect perfection but in his  
perfect propitiatio, in his satisfactio, which hath  
answered iustice and swallowed iudgement so  
for thē that their sins shal neuer come in accounts  
but are & shal be as cyphars & this lones spots &  
filchines are & shal be so drowned, that they shall  
neuer be imputed but she be euer reputed fair &  
al fair according to this cōmedatio here deliue-  
red of her. why, but if christ shed not his precious  
blood to wash hir al clear, how stands your expo-

Heb. 10. 9.

Ber. in ser. do

pass. dom.

Act. 2. 23.

Rom. 10. 4.

Gal. 3. 10.

Gal. 3. 10.

2. Cor. 5. 21.

Ioh. 1. 29.

I. Ioh. 1. 7.

Rom. 7. 23.

Esa. 1. 18.

of comfort.

1. Thel. 5. 9.

Act. 4. 12.

Cipr. de cena  
dom. sermo.

pag. 447.

Bern. de pas.  
dom. ser. &  
dom. in ramis  
palm. ser. 3.

Bas. in reg.

monar. ca. 18.

sition, that she is fair and al fair in the bloode of  
her Christ: Whereunto I answered, as before I  
haue answered, that Christ spent his precious  
blood, not to clense her from sinne, but from all  
her sinnes. Insomuch, that where she is charge-  
able with none, she oweth all the thanks to God  
in Iesu Christ alone, who by himselfe did (as hee  
was to that purpose appointed) offer not only 7.  
times his bloode to remoue from this his loue  
her 7. mortal sins and no more (as diuers of our  
aduersaries speak too short in the gospel) & that  
he therefore left her by due satisfaction, either  
of her owne perfourmance or of others for her to  
clense her selfe from the rest: but all the verity  
and vertue of this commendation is onely and  
wholy and euer and of al and of al thinges most  
thankfully to be ascribed to Christ, in whome a-  
lone she is so al fair, that there are in her no spots  
to be found: none to be found, because they are al  
purged away in his precious bloode, which hee  
spared not but spent for al her sins. And indeede  
set aside the blood of Christ, and his propitiation  
in any respect: if the church were left to clense  
her selfe from any sinne and cannot bee all faire,  
vnlesse she do by due satisfaction perfourme the  
same, then is she no way al faire, shee cannot bee  
without spot. For none of her obedience can bee  
sufficient to recōpence God for the lest sin of al:  
which (being an infinit offence) cannot be remo-  
ued by her finite or rather faulting obedience: so

faultie?



A Sermon

faultie? That although they dare talke of her fairenes, al fairnes, yea and of her ouerplus that way: of her woꝝks, of her merites of congruence, dignity and condignity, nay (moze then al this) superogatoꝝy: yet I say not only as Hugo Cardinalis (who beareth the name) doth note vpon the Psalmes, that mans misery it is, that hee knoweth not his merites (which pꝛooues their faith of satisfaction to bee all vncerteine: vncerteine and therefore no faith: ) but also (as Ferus wel notes against the will of our aduersaries vpon the epistle to the Romanes: ) That man is miserable who cannot better weigh what be his demerits: and account moze truly of sin, then as of a soze that according to the meetered creede of our aduersaries, by almesgiuing oꝝ fasting oꝝ pꝛaiering oꝝ knocking of the bꝛest oꝝ by pilgrimaging oꝝ by aspersiō of water oꝝ episcopal benediction oꝝ by such fancied meanes may be cleansed: Where the scripture in general describeth sin to be a soze, so lothlome, that none coulde represent this loue fair without spot in the eies of God but only Christ by washing her from al sin in his pꝛecious bloode: whereunto therefore all the effect of this commendation is ascribed. Although therfoze the church be subiect to sinne: to foulnes in this life: yet notwithstanding shee is pꝛecious and pure: glorious, faire and all faire without spot in the eies of her God, whose eies be not, as the eies of flesh and bloode (which are

*All our aduersaries grant the conclusion.*

decei-

of comfort.

deceiued:) but true and pure and do behould her  
pure because purified in his owne deare sonne,  
whose bloode doeth euer and alone couer all her  
spots and blemishes from him. In which respect  
yet, to satisfie the naturall man and all such as  
sometimes prealde him the hearing: (as Saint  
Bernard said of Christ, so say I of her:) we must  
distinguish *inter oculum & aurem*: for *si oculus as-*  
*tendat, quid apparebat? Quomodo formosus erat*  
*Christus &c.* To the eye what did christ appear?  
How was he al faire or faire? For what saw the  
ey in Christ but blacknes and deformity? When  
his handes were spreade vppon the tree and he  
was put to despisal among the wicked, to pains  
by his enemies: when he, that was to bee honou-  
red of al and could haue put an amaze and feare  
in the harts of al, yet was a contempt and laugh-  
ing stocke to al? But we must (saith hee) distin-  
guish *inter oculum & aurem*: for *oculus* did pro-  
nunciare *Christū infirmum, oculus fœdum &c.* To  
the eye therefore Christ was weake, to the eye  
foul-foule, because miserable, foule because con-  
demned to dy a most shameful death: but yet *au-*  
*ri*, to the eare, he was *Dei filius: auri formosus, præ-*  
*filijs hominum formosus innotuit.* To the eare hee  
was the son of God, to the eare he was fair and  
al fair: so say I of the church: she is put to despi-  
sal and pains in the world: she is no better then  
a stone of offence: she is not fair but al foul: *heret-*  
*ica, maligna, maculata*, with sinne: and howe is  
she



A Sermon

She not charged by the wicked: But yet *auri*, to the eare, she is the loue, the bride, the spouse of Iesu Christ: she is his house, his temple, his delight, the very white of his eie: shee is (as heere you doe here) faire and all faire: And as for them y otherwise iudge, (as multitudes euer haue don and do now adaaies) esteeming the church by her outward state & other frailties, they are such men, as doe *plus tribuere oculo quā oraculo, i. carnis sensui quam verbo Dei*: they ascribe more to sense then to faith, as Saint Bernarde speakes. Otherwise as Christ was *niger oculis persequentium, niger reputatione Herodis*: and yet was *formosus confessione latronis, fide centurionis*: blacke ergo in the eies of his persecuting enemies, blacke in Herods eie: and yet fair and al fair to the theefe confessing, to the Centurion beleewing: so the church this loue of our sauior is carnal, cōtemp- tible, foule, what lesse then all foule in the eies of Turkes, Iewes, Epicures, Atheists, Papists, and al the wicked, where yet she is no lesse then faire and al fair in the eies of al the faithfull, who, be- leewing, doe by faith beholde her all faire in the blood of her spotles Christ: to end in a word: ac- cording to the trueth of this her commendation wherewith I began: that she is al faire and that there is in her no spot to be found.

FINIS.